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Autumn 1997

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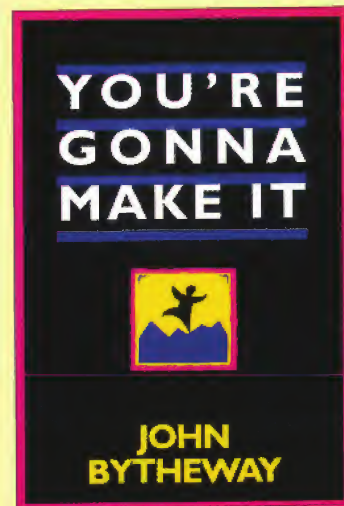
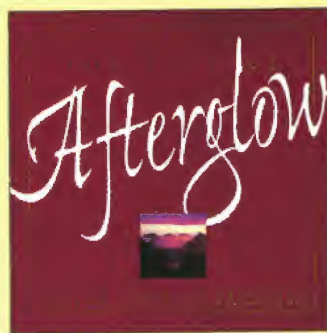
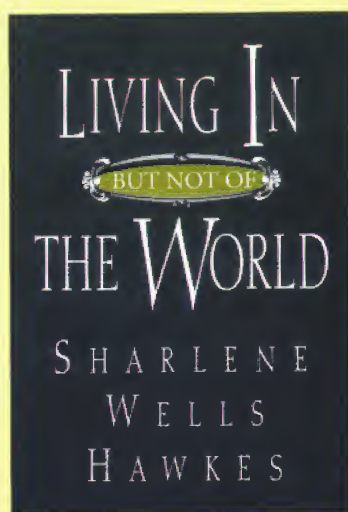
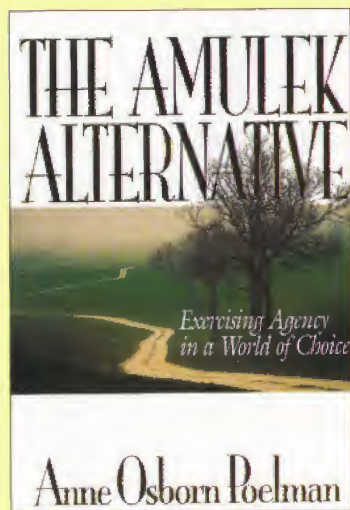
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Wagon Train near Coalville, UT, 1867
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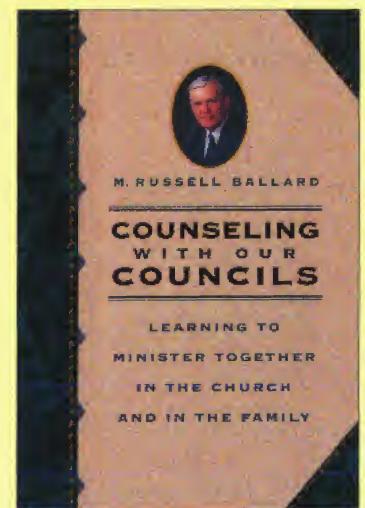
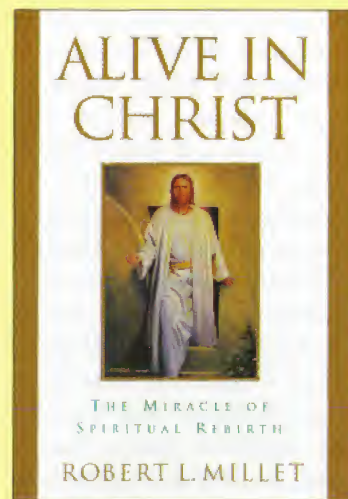
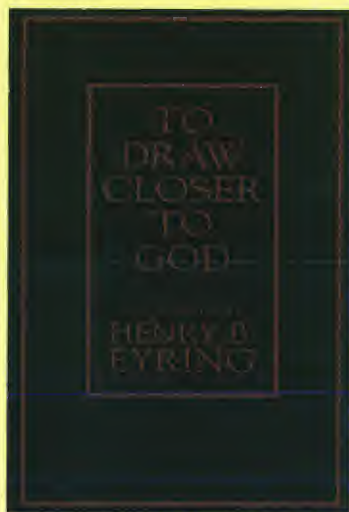
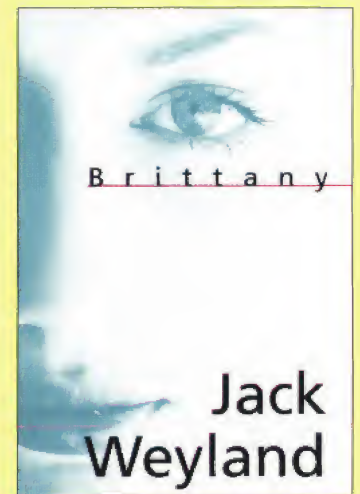
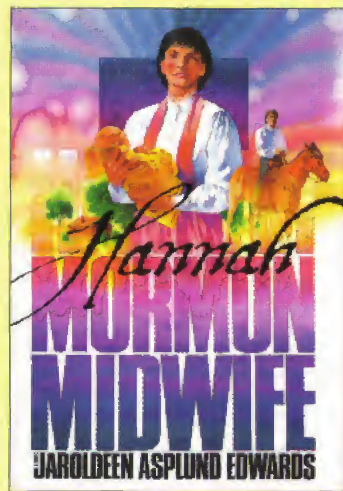
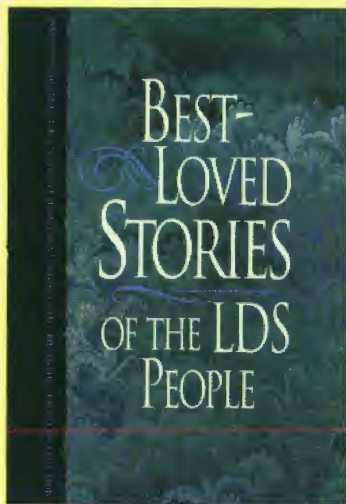
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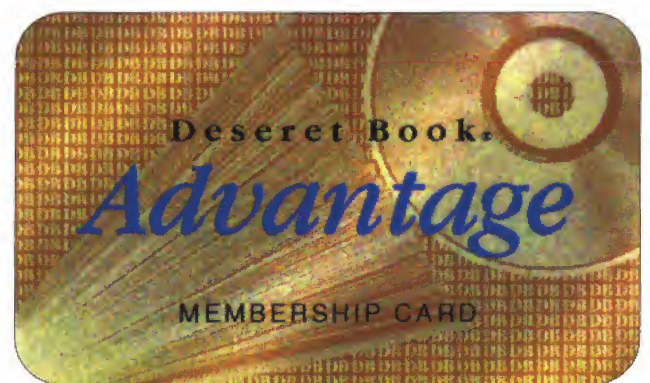
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Honoring Those Noble, Heroic Pioneer Women



by

President Richard S. Frary

In this Sesquicentennial year we have reviewed pioneer history, and we have learned about the three women who accompanied the pioneers from Winter Quarters to the Salt Lake Valley in the first wagon train. However, little has been said about the other women who came to the Salt Lake Valley in 1847.

B.H. Roberts' A Comprehensive History of the Church tells us more about them: "Much has been written of the three noble women who accompanied the pioneers from Winter Quarters to the Salt Lake Valley, so much in fact, that the idea quite generally prevails that they were the only women who entered the valley with the Pioneer Company. That, however, is not the case. In the advance company of 17 Mississippi saints, which joined the pioneer company at Fort Laramie, six were women and girls: Elizabeth Crow, Harriet Crow, Elizabeth J. Crow, Ira Vinda Exene Crow, Ira Minda Almaren Crow and Martilla Jane Therkill.

"These women from the state of Mississippi, sharing the hardships and toils of the journey, braving the uncertainties and dangers of pioneer life, sacrificing the conveniences and even luxuries of their Southern homes—for they were among the well-to-do planter families of the South—their names and sacrifices and toils and sufferings for the gospel's sake, and in opening a new place of settlements for the Church, no less than their sister Pioneers from Nauvoo and Winter Quarters, are worthy of a place in song and story—and in the Pioneer history of the Latter-day Saints.

"With the arrival of the invalid battalion detachments, and the families that had wintered with them in Pueblo, and the families that made up the balance of the Mississippi company, all of whom arrived in the Salt Lake Valley on the 29th of July—only five days after the advent of Brigham Young—the number of Pioneer women, of course, was very greatly increased; and these were still further augmented by the large companies which arrived in the valley between the middle of September and the 10th of October, 1847; by which time, 2,095 souls had arrived in the valley, in which the number of women exceeded that of the men.

"Mr. Charles William Elliott, president of Harvard University, delivered an

address before a large congregation in the Tabernacle on the evening of the 16th of March, 1892, wherein he reflected, 'Did it ever occur to you what is the most heroic part of planting a colony of people which moves into a wilderness to establish a civilized community? You think, perhaps, it is the soldier, the armed man of the laboring man. Not so; it is the women who are the most heroic part of any new colony. Their labors are the less because their strength is less. Their anxieties are greater, their dangers greater, the risks they run are heavier. We read that story in the history of the pilgrim and Puritan colonies of Massachusetts. The women died faster than the men; they suffered more. Perhaps their reward was greater, too. They bore children to the colony. Let us bear in our hearts veneration for the women of any Christian folk going out in the wilderness to plant a new community.'

As members of the Sons of Utah Pioneers, we acknowledge the influence for good in our lives brought about as the result of the effort of our wives and mothers and sisters. Today, as in pioneer times, they support us in our endeavors and serve as the central pivot point for our family development and activities.

The Sesquicentennial year has been a very active one for the sons of the Utah Pioneers, including our trek from Nauvoo to Salt Lake City, our float in the July 24th Parade, the magnificent statue of Hilda Erickson in Grantsville, the significant improvements to the building and grounds of the National Headquarters, the placing of numerous historical markers, participating in the Golden Spike ceremony, the great Encampment in Ogden (one of the best-attended Encampments ever) and the interview with LDS Church President Gordon B. Hinckley that was published in the special Sesquicentennial issue of *Pioneer*.

This issue of *Pioneer* will be the last for 1997, and the last in which I will comment as SUP president. In the next issue, you will be reading the comments of Karlo Mustonen, who will assume the position of president on Jan. 1, 1998. I look forward to President Mustonen's leadership, and am confident he will help us find new and exciting ways to bring honor and respect to our noble pioneer forebears. ▼

PIONEER

*A Publication of the
National Society of the Sons of Utah Pioneers*

MISSION STATEMENT

The National Society of the Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination. *Pioneer* magazine supports the mission of the Society.

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3301 East 2920 South
Salt Lake City, Utah 84109
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The Pioneer Trail

Then and Now



Words by

Spencer W. Kimball

Music by

LaRue Billeter

Little did people know of the musical and poetic talents of President Kimball. "The Pioneer Trail" is the only work of his set to music that has been published. During this sesquicentennial commemoration a free copy of the special story behind the "Pioneer Trail" will be given those who purchase a copy of this song.

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Trekkers Explore Ogden During National SUP Encampment

The unique place of Ogden, Utah, in western history was celebrated during the 1997 Sesquicentennial Encampment of the National Society of the Sons of Utah Pioneers Sept. 4-6.

Headquartered at the Ogden Park Hotel, the Encampment began on an upbeat note, thanks to the exciting sounds of the Men of Song (formerly the Southern Pacific Chorus), who entertained following a delicious Western dinner at the Union Railroad Station. Ogden Mayor Glenn J. Mecham welcomed Encampment participants and spoke about recent progress in revitalizing Utah's second-largest city.

The highlight of the Encampment's second day was a visit from Elder L. Tom Perry of the LDS Church's Quorum of the Twelve Apostles. Elder Perry challenged SUP members to not only continue honoring Utah's pioneers, but to find ways to be pioneers themselves. On Saturday, Rep. Jim Hansen (R-Utah) spoke to SUP members about some of the special challenges currently facing Americans, and how those challenges can be resolved by caring, committed individuals.

Also during the Encampment, attendees had the opportunity to tour such historic sites in the Ogden area as the Rainbow Gardens, the new George Eccles Dinosaur Park, the recently restored Fort Buenaventura, the original Miles Goodyear cabin and the DUP Museum on the Ogden LDS Temple block. One of the favorite tour stops was the Hill Air Force Base Museum with its many aircraft. SUP trekkers, many of whom are World War

II veterans, were especially interested in the airplanes from that era.

During the President's Banquet on Saturday afternoon, SUP President Richard S. Frary spoke of the organization's activities during an eventful Sesquicentennial year. President-elect Karlo Mustonen also spoke, outlining some of his plans for the coming year. National SUP officers for the coming year were announced, including John Anderson as president-elect, Verl L. Petersen as a member of the financial advisory council, and Francis Baugh, Willie Hunsaker, D. Phoenix Roberts, Leon Jensen, Arthur Sperry, Verl Jones, Gordon Harris, Blair Scofield and Loren Grover as area vice presidents.

Much of the success of the Encampment was due to the excellent work of many Ogden Chapter members who were responsible for Encampment finances, tours, registration, meals and entertainment. Special tribute is due to Keith W. Wilcox, who served as general chairman, with Kenneth H. Alford and Alvin R. Carter as co-chairmen. Many thanks and congratulations to all!

Has Your Chapter

ERECTED A MONUMENT or plaque in the past year or two? Did you obtain a site number from the SUP National Office?

That's what we thought.

"We know that new monuments and plaques are going up, but they aren't all being registered with the National Office," said Florence Youngberg, who tracks such things at SUP National Headquarters in Salt Lake City. "It's possible that some people aren't aware that each monument or plaque that is erected under the auspices of the Sons of Utah Pioneers should have a site number on it along with the SUP name and logo."

In addition to the obvious administrative reasons for the site registration, there is an even more practical reason. The National Office is in the process of compiling a complete listing of SUP plaques and monuments so that interested travelers can visit historic sites and learn a little more about pioneer history. But they can only include on that list those sites of which they are aware. The



Ogden and Weber
River from the West,
by C.R. Savage.

Courtesy Utah State Historical Society

rest will go unnoticed—unless you help.

If there's an SUP marker in your area, please check with Florence at the National Office to make sure that it is already included in her listings. And if you're planning a new plaque or monument, please contact Florence to obtain your site number.

Your efforts will be much appreciated.

Are You Wondering

HOW TO CELEBRATE Utah's 102nd Statehood Anniversary in January? The Utah State Historical Society would like to invite you to celebrate it with them in Lehi.

The State Historical Society traditionally observes Utah's Statehood Day in a different part of the state each year. For 1998, Society planners are anxious to put the Lehi and its fascinating history on display during a special Statehood Day observance scheduled for Jan. 3. They are planning a day of tours, dramatic vignettes, music and an address by

Max J. Evans, a Lehi native who is also director of the state Historical Society.

For more information please call 533-3500.

Scout Patch:

THE NATIONAL SOCIETY of the Sons of Utah Pioneers has joined with the Trapper Trails Council of the Boy Scouts of America to sponsor a patch that features the SUP logo. To earn the patch, Scouts and their leaders will need to tour the National SUP Headquarters, which is located at the mouth of Parley's Canyon (3301 E. 2920 South in Salt Lake City).

"This activity provides an educational and fun activity for the boys and their leaders," said SUP President Richard S. Frary. "And it's a great opportunity to remind Scouts of the meaningful contributions and sacrifices of those who helped to settle this state."

Tours are conducted Mondays-Fridays from 10 a.m. until 4 p.m. To schedule an appointment, call (801) 484-4441.

Gwendolyn Millet

WROTE TO COMPLIMENT Pioneer's special Sesquicentennial issue. She also noted that "no woman is represented in the committee that met with [LDS Church] President Gordon B. Hinckley. Why wasn't the president of the DUP included?"

There is actually a very good reason for that, Mrs. Millet. Pioneer is a publication of the Sons of Utah Pioneers, and the men who met with President Hinckley were all affiliated with the SUP and with Pioneer. With the cooperation of the national DUP organization, the magazine has been mailed from time to time to many DUP members, and we'd be delighted to become more closely associated with the wonderful DUP organization in the future. But at present, there is no official relationship between Pioneer and the DUP.

Oh, and by the way—thanks for the kind words! ▼



ALTHOUGH THE Deseret News, the daily newspaper owned by The Church of Jesus Christ of Latter-day Saints, just barely missed the original trek of 1847, it more than made up for it in 1996 and 1997 when the trek was re-enacted.

The Deseret News, and its weekly supplement, the Church News, chronicled a huge undertaking that would involve up to 10,000 people as the wagon trains covered more than 1,300 miles. A team of writers and photographers reported on the trek's progress for Deseret News and Church News readers.

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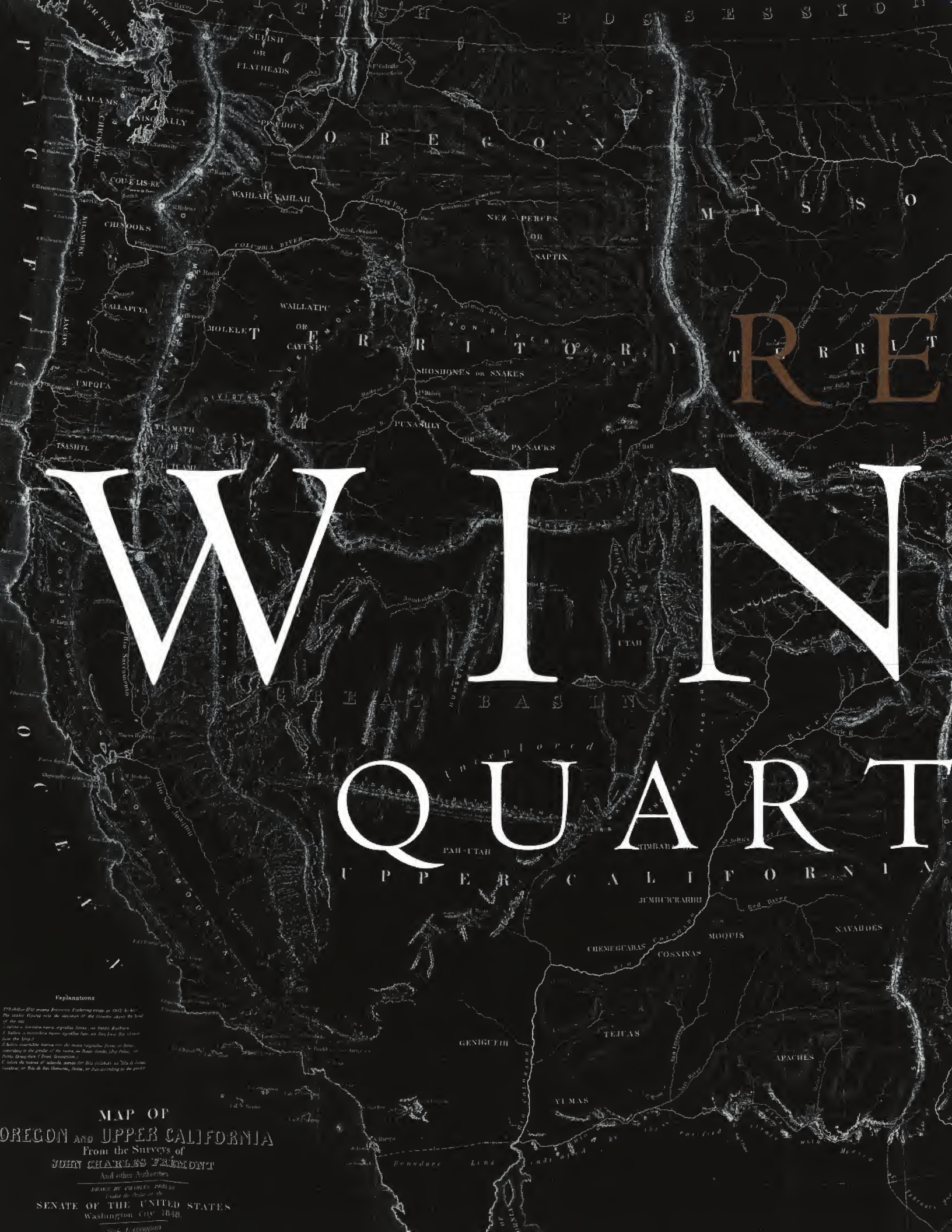
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MAP OF
OREGON AND UPPER CALIFORNIA

From the Surveys of
JOHN CHARLES FREMONT
And other Authorities

Printed by CHARLES FREMONT
Under the Order of the
SENATE OF THE UNITED STATES
Washington City 1848.

TURN TO TEAR ERS

THE WESTWARD MIGRATION
TAKES A BRIEF EASTWARD TURN

BY WILLIAM W. SLAUGHTER







By the time Mormon pioneer leader Brigham Young arrived in the Salt Lake Valley on July 24, 1847, the hard work of settlement was already underway. Members of his vanguard company who had entered the valley ahead of their ailing prophet had immediately started diverting the waters of City Creek for irrigation, planting late crops and building temporary shelters. When Young arrived, the work was extended to laying out streets and choosing a site for their temple. On August 9, the pioneers celebrated the birth of the first white child born in Utah—little Elizabeth Steele. Two days later they grieved the first death in the valley when 3-year-old Milton Therkill drowned in a creek.

Their new life in their new homeland had begun.

The “big company” of 1,500 souls was still on the trail, following in several well-organized smaller companies. They would arrive in the Salt Lake valley in September and October. By winter these pioneers built a walled fort, constructed 450 log cabins, cultivated some 5,000 acres, and planted 872 acres of winter wheat. Some 1,650 pioneers wintered in the Salt Lake Valley during 1847-1848.

In August, Brigham Young and a number of his pioneering colleagues began a return trip to Winter Quarters in order to help organize the next year’s migration. These eastward-bound pioneers left in two groups. The first party left on August 16-17 under the leadership of Shadrach Roundy and Tunis Rappleye. This group consisted of 70 men (24 pioneers and 46 members of the Mormon Battalion “sick detachment”), 34 wagons, 92 yoke of oxen, 18 horses, and 14 mules.¹ With light-loaded wagons, familiarity of the terrain, and rivers no longer swollen with spring runoff, the trip to Winter Quarters took a little more than half the time it took to get to Salt Lake.

But that does not mean the trip was easy. Without the firm guidance of Brother Brigham, this group was, in the words of author Wallace Stegner, “close to mutiny and violence through a good part of their journey, and arrived [at Winter Quarters] not as austere disciplined companies but as a rabble of backbiting stragglers.”² At one point on the Platte River, Indians stole 17 horses; fortunately 16 were recovered. Also, starvation was a real concern as their provisions were scant. Sylvester Earl wrote: “I [was] sent in company with Horace Thornton to a small band of Indians and sold my shirt off my back for some meat. I then took my wagon cover and cut and made me another [shirt]. We then pursued our journey about forty miles and come to an immense drove of buffaloes. Here we killed and dried all we wanted and hundreds of pounds to take home.”³ So plentiful were



Sylvester Earl

**“Afterwards
the brethren
& sisters tript
‘the light fantas-
tic toe’ in the
dance, making a
large fire in the
Willow Patches;
which they kept
up until about 10
or 11 o’clock..”**

the buffalo kills that they arrived in Winter Quarters with ample amounts of dried meat. Earl continues, “we arrived in Winter Quarters on the 1st of September, 1847 when with great joy I met my wife and three sweet little children all well.”⁴

The second group, lead by Brigham Young, left Salt Lake on August 26. It included 107 men (seven of the Twelve Apostles), 36 wagons, 71 horses, and 49 mules.⁵ Traveling eastward, they soon encountered wagon companies of Latter-day Saints on the trail. The west-bound Saints rejoiced in meeting their fellow pioneers. Noted Mormon midwife Patty Sessions, a member of the Daniel Spencer company, wrote: “Saturday 4 [September] go 1 mile stop good feed here the Pioneers came to us it mad[e] our hearts glad to see them they staid all night with us eat and drank with us had a good meeting Sunday 5 they bid us good by with their blessing and left us to go to their families they gave a good report of the valley said it was the place for us.”⁶



Thomas Bullock

Later the same day, after meeting Parley P. Pratt’s westbound company, Thomas Bullock recorded, “The brethren engaged in visiting P.P. Pratt’s Co.—mutually gratified at the opportunity—& such good feelings existed that we did not separate until after 9.”⁷

This eastward group, like the first one, lacked adequate provisions and lived off the land where possible. But, as historian Will Bagley states, “the Saints found that all the fat was gone off the land.”⁸ However, on 7 September, after traveling through a snow storm, they met the John Taylor and Joseph Horne companies, who surprised Brigham Young’s group with a “supper in a Willow Grove... which was furnished with Roast & boiled Beef, Veal... Pies, Cakes, Biscuits, Butter, Peaches, with coffee, Tea, Sugar, Cream & a variety of good things of life. About 60 sat down to the Table first time, the remainder the second spread... Afterwards the brethren & sisters tript ‘the light fantastic toe’ in the dance, making a large fire in the Willow Patches; which they kept up until about 10 or 11 o’clock.”⁹ Two days later, they awoke to find 50 horses had been stolen by Indians during the night. Ten more livestock were stolen during a raid on September 21. Throughout their journey, these east-bound Saints were troubled by hunger, exhaustion, snow storms, and loss of animals from Indian raids.

Fortune shined on them as they journeyed along the Platte River road when, on October 18, Hosea Stout and a party of 15 men met them with two wagonloads of foodstuffs. On October 31, they entered Winter Quarters greeted by streets lined with cheering people.



Prior to entering Winter Quarters, Brigham Young addressed his fatigued fellow travelers: "I wish you to receive my thanks for your kindness and willingness to obey orders; I am satisfied with you; you have done well. We have accomplished more than we expected... You are dismissed to go to your own homes."¹⁰ They had completed the expedition in nine weeks and four days.

Brigham Young and members of the original pioneer company were not the only ones who headed east to Winter Quarters. William Hyde, traveling with a company of Mormon Battalion veterans, recorded: "Reached the camp of the saints in Salt Lake Valley on the 12th October. The reception with which we met gladdened our hearts and revived our spirits. A small portion of the company found their families here, and consequently had got home. The Presidency and some of the pioneers had returned to Winter Quarters. The saints that were remaining felt very well p[le]ased with the situation of the Valley."¹¹

Intent on being with their families, Hyde and 16 others started east on October 16, despite the danger of the late season. Perhaps having survived the deserts of the Southwest in their 2,000 mile march to San Diego and subsequent trip to northern California, over the Sierras and across the Great Basin, they felt they could handle any expedition, in any weather. After a journey that can only be described as arduous, they arrived at Loup Fork (Nebraska) on November 28. Hyde described the river as "swollen and so much ice running that it was impossible to get across... We concluded to go up to the forks of the river, which was some 12 or 15 miles distance through brush and over broken ridges without any road or trail. After reaching the forks we were two days before we succeeded in getting all things across."¹²

On December 9 they finally considered giving up. Hyde continues: "We camped within about 15 miles of [Elk]horn River, which place is 30 miles from... Winter Quarters. But as we were strangers to the route, we were not aware that we were so near our place of destination, and as the snow was deep, and our meat... entirely exhausted, we seated ourselves upon the snow around our camp fire and entered into council as to the wisest course to be pursued... On the morning of the 10th, we all were united in calling on the Lord to regard our situation in mercy and send us food from an unexpected quarter that we might have wherewith to subsist upon. And here the Lord heard our prayer. Soon after reaching the Horn, the wild turkeys began to pass our camp in droves, and such a sight I never before witnessed... We succeeded in getting four, which was one to every four persons... The 11th. Went to the camps of the Saints at Winter Quarters. The day was bitter cold and the company was well nigh used up. Our clothing being in no wise calculated for winter, we had suffered much with cold,

as well as with hunger... the reception with which we met, and the blessings that were poured upon our heads on our arrival, seemed to cause new life to spring up and to compensate us for all our toils."¹³

Although the Saints in the Winter Quarters area suffered illnesses and some deaths during the pioneers' absence, their crop harvest had been bountiful and they were well prepared for the cold Midwest winter.

At Kanesville, east of the Missouri River, the Saints hurriedly built a log tabernacle. On December 27, 1847, members filled the tabernacle to sustain the new First Presidency—President Brigham Young and his counselors, Heber C. Kimball and Willard Richards. It had been three-and-one-half years since the Saints were led by a First Presidency.

Many Mormons along the Missouri River utilized the winter months of 1847-48 in the same way Sylvester Earl did: "I spent the winter in preparing to go with my family to the valley."¹⁴ In the spring, a body of Saints left the Winter Quarters area to journey to the Salt Lake Valley in companies under the guidance of each of the First Presidency. Remaining Mormons had moved to Kanesville—the U.S. Indian Agent determined that Winter Quarters was on Indian territory and ordered Mormons to vacate. Winter Quarters, once the center for planning and preparing, now lay abandoned.

From 1848-1852, Kanesville, Iowa, and the surrounding area served as a vital center for those not yet able to venture west to the Great Basin. However, in the fall of 1851, the First Presidency issued a powerful statement for the Mormons in Iowa to wait no longer to remove to Salt Lake Valley. The following spring the majority of Saints left Kanesville and other Iowa settlements to gather with their fellow Saints in the valley of the Great Salt Lake. ▼

William W. Slaughter is co-author of Trail of Hope; the companion volume to the PBS documentary.

**"I wish you to
receive my
thanks for your
kindness and
willingness to
obey orders;
I am satisfied
with you;
you have done
well. We have
accomplished
more than
we expected...
You are dismissed
to go to your
own homes."**

¹ Thomas Bullock, *The Pioneer Camp of the Saints: the 1846 and 1847 Mormon Trail Journals of Thomas Bullock*, edited by Will Bagley (Spokane: The Arthur H. Clark Company, 1997), 258. ² Wallace Stegner, *The Gathering of Zion: The Story of the Mormon Trail* (Lincoln: University of Nebraska Press, 1992), 184. ³ Sylvester Henry Earl, *Autobiographical Sketch*, 1854, typescript of ms., LDS Church Archives, 6. ⁴ Ibid, 7. ⁵ Bullock, *The Pioneer Camp*, 276-277. ⁶ Patty B. Sessions, *Diaries and Account Book, 1846-1866, 1880*, typescript of ms., LDS Church Archives, 47-48. ⁷ Bullock, *The Pioneer Camp*, 279-280. ⁸ Bullock, *The Pioneer Camp*, 268. ⁹ Bullock, *The Pioneer Camp*, 281-282. ¹⁰ Stanley B. Kimball, *Heber C. Kimball: Mormon Patriarch and Pioneer* (Urbana: University of Illinois Press, 1981), 175. ¹¹ William Hyde, "The Private Journal of William Hyde" (S.L.:s.n., 1962?), 46. ¹² Ibid, 47-48. ¹³ Ibid, 48-49. ¹⁴ Sylvester Earl, *Autobiography*, 7.



Christmas

Dancing and Improvised Gifts Help
Pioneers Enjoy a 'Jolly Good Time'

Past

Compiled by
Susan Arrington Madsen



December 25, 1849 Tooele

"When the children awoke on Christmas morning in 1849, not a doll was to be found in all the land, no, not even a stick of candy, or an apple was found in the cabins. But the children and their parents were happy that they still had a little to eat, and prospects for them in their new homes were beginning to grow brighter each day. Before the day was over, they all had a jolly good time.

"In the evening they had an old fashioned dance at the cabin of John Rowberry. The only drawback was the music. Not an instrument of any kind was to be found. Cyrus Call was a very good whistler and he whistled tunes while the merry pioneers danced."

Sarah Lucretia Holbrook Tolman, Treasures of Pioneer Heritage 4

December 25, 1852 Salt Lake City

"When the Social Hall was completed, in 1852, Christmas was celebrated there with dancing parties, both for the adults and the children. Our boys and girls will never forget the first Christmas tree there where there was a present for every child of several large families, and all numbered and arranged in perfect order of name and age. President Young—Brother Brigham—was foremost in making the affair a grand success. Hon. John W. Young, then only a boy, handed the presents down from the tree, and I recollect Brother Brigham standing and pointing with his cane, and telling John just which to take down, and so on; the children were wild with delight and some of the mothers quite as much elated, though not as demonstrative. After the Santa Claus tree was tripped of its gifts, the floor was cleared and the dancing commenced, and there was good music, too, and President Young led the dance, and "cut a pigeon wing," to the great delight of the little folks. In fact, I think the evening was almost entirely given up to the children's festivities, and the older ones, the fathers and mothers and more especially President Young, made them supremely happy for that one Christmas Eve."

Emmeline B. Wells, Young Women's Journal

December 25, 1856 Spanish Fork

"Christmas Eve came and my darlings, with childish faith, hung up their stockings, wondering if Santa Claus would fill them. With aching heart, which I concealed from them, I assured them they would not be forgotten; and they fell asleep with joyful anticipations for the morning.

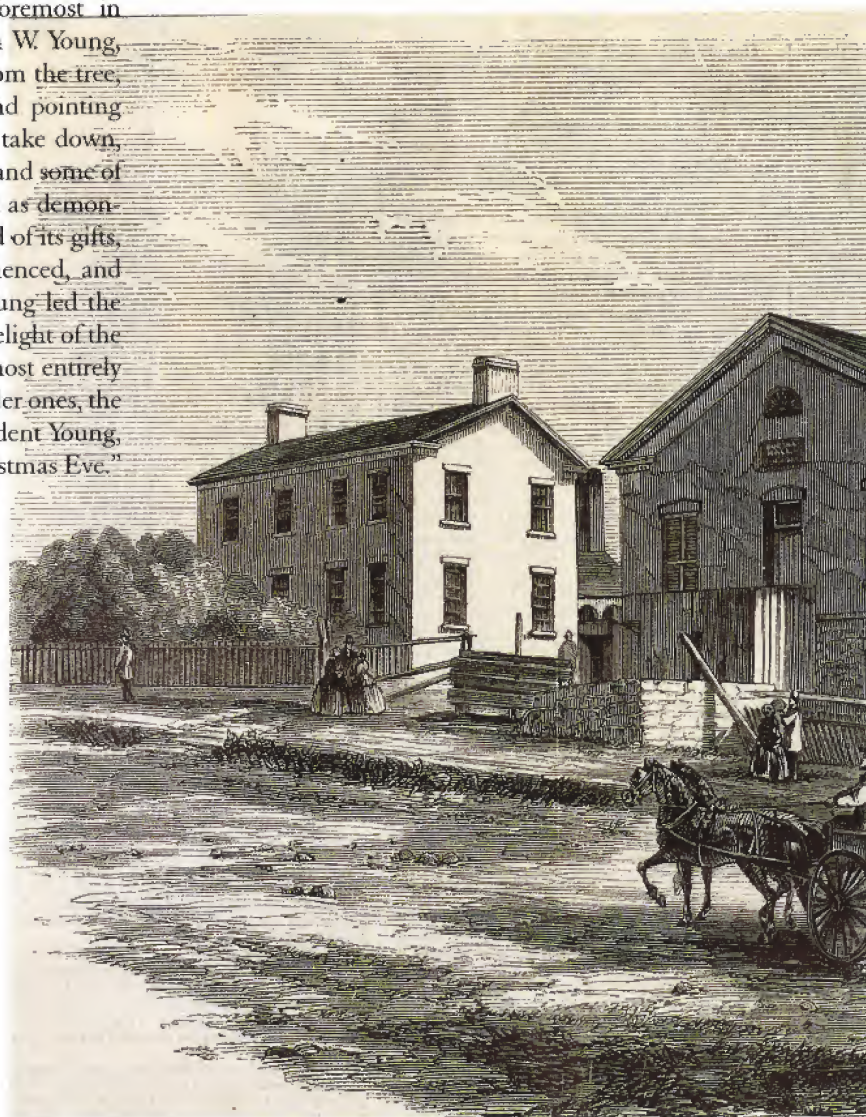
"Not having a particle of sweetening, I knew not what to do. They must not, however, be disappointed. I then thought of some squash in the house which I boiled, then strained off the liquid, that, when simmered a few hours, made a sweet syrup. With this, and a little spice, I made gingerbread dough, which, when cut into every conceivable variety of design, and baked in a skillet, (I had no stove) filled their stockings and pleased them as much as would the most fancy confections."

Hannah Last Cornaby, Autobiography and Poems

December 25, 1862

"All of us children hung up our stockings Christmas Eve. We jumped up early in the morning to see what Santa had brought, but there was not a thing in them. Mother wept bitterly. She went to her box and got a little apple and cut it in little tiny pieces and that was our Christmas. But, I have never forgotten how I loved her dear hands as she was cutting that apple."

Hannah Daphne Smith Dalton, Autobiography



Social Hall, *Harpers Weekly*, December 4, 1858. Courtesy Museum of Church History and Art.

December 25, 1849 Hole in the Rock

"It was here at "Hole in the Rock" that we spent our first Christmas holidays. We children had no place only on the wagon wheels to hang our stockings. Nevertheless old St. Nicholas visited us with parched corn and some cookies which were baked in the dutch ovens. However everybody was happy. We spent most of the day gathering sagebrush to build fires at night to dance by. It was not of course on waxed floors, nor wearing various colored pumps, but it was on the sand rocks and some were barefooted. Brother Charles E. Walton was the orchestra. Sometimes he played the violin and other times the cornet."

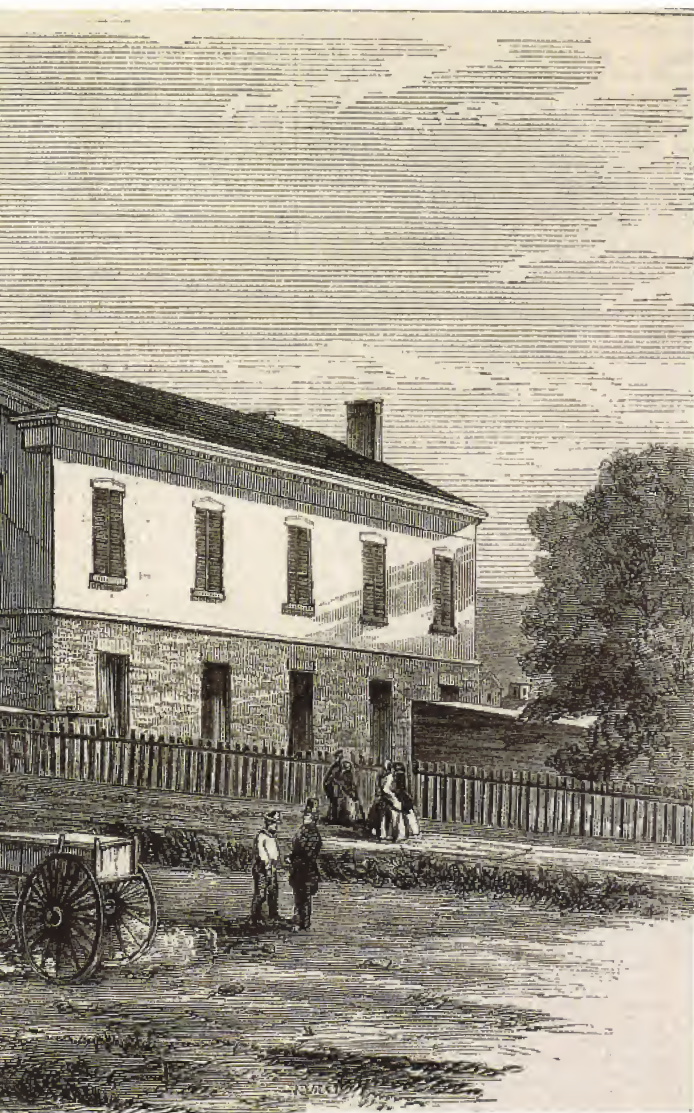
Mary Jane Perkins Wilson, Autobiography

Undated

"There were three big boys on the farm: Jim, Tom and Wayne. I used to sleep with them in the loft over the house. We spent one Christmas Eve at their house and we all hung up our stockings. The stockings were all full the next morning. The boys gave me some of their candy and it tasted like their feet smelled, but I ate it anyway."

James William Nielsen, Personal History

(Excerpted from *Christmas: A Joyful Heritage*, published in 1984 by Deseret Book.)



The First New Year's Day in the Valley

In *The Life of John Taylor*, B.H. Roberts tells of "an order or agreement entered into by the Saints that they would have no dancing until after their first harvest in the valley... but when New Year's came, and with it the recollection of the merriment of former years, they seemed to repent of the strictures they had placed upon themselves, and it was rumored as New Year's Day approached that license had been given by the president of the stake for dancing on the evening of that day." Elder Roberts then quotes from John Taylor's journal:

"January 1st, 1848: As today was New Year's Day, several of my family spoke to me about having a party as usual upon that day. The plan they proposed getting it up on was that every one should bring his own provisions. The principle itself was repugnant to me, but still under the circumstances, if we had a party, this must be the principle we must have it on, as I could not possibly spare provisions for so large a company as we must necessarily have; and upon this plan there was one gotten up. We had an excellent supper, sixty-nine sat down and we enjoyed ourselves very much. I gave the presidency to Brother Sherwood. I sat at the head of one table, Brother Hunter at another, Brother Horne and Shurtliff at others. After the tables were cleared, the order was given for dancing. My reasons for indulging in this recreation were that Brother Shurtliff went up and saw Uncle John Smith (the president of the stake) and told him that we had made calculations upon having a dance; but when I heard there was a law against it, I was resolved not to have any unless Uncle John should say I was justified in doing it. He said if he was me he would have the dance as it had been arranged for.

"I sent to Uncle John to see about this, not because I thought there was any harm in dancing, but because I did not wish to encourage law-breaking by my example in this thing. There was an intermission in the dancing when we had some singing and a comic sermon from Brother Sherwood, after which dancing was resumed and continued until a little after eleven o'clock. Brother Sherwood called the house to order and told them the time had come to separate; but before parting he had a few remarks to make. He spoke on a variety of principles and made some very good remarks. Upon his concluding I arose and made some remarks upon the object of our meeting, my object in having dancing, on the principles of power existing in the kingdom, and the active part we are destined to take in the affairs of kingdoms."

According to Elder Roberts, John Taylor's "description of this party enables one to see something of social life in the infant commonwealth of Deseret—the homely joys of the people; their simple, guileless ways; their unfeigned enjoyment of innocent, natural pleasures."



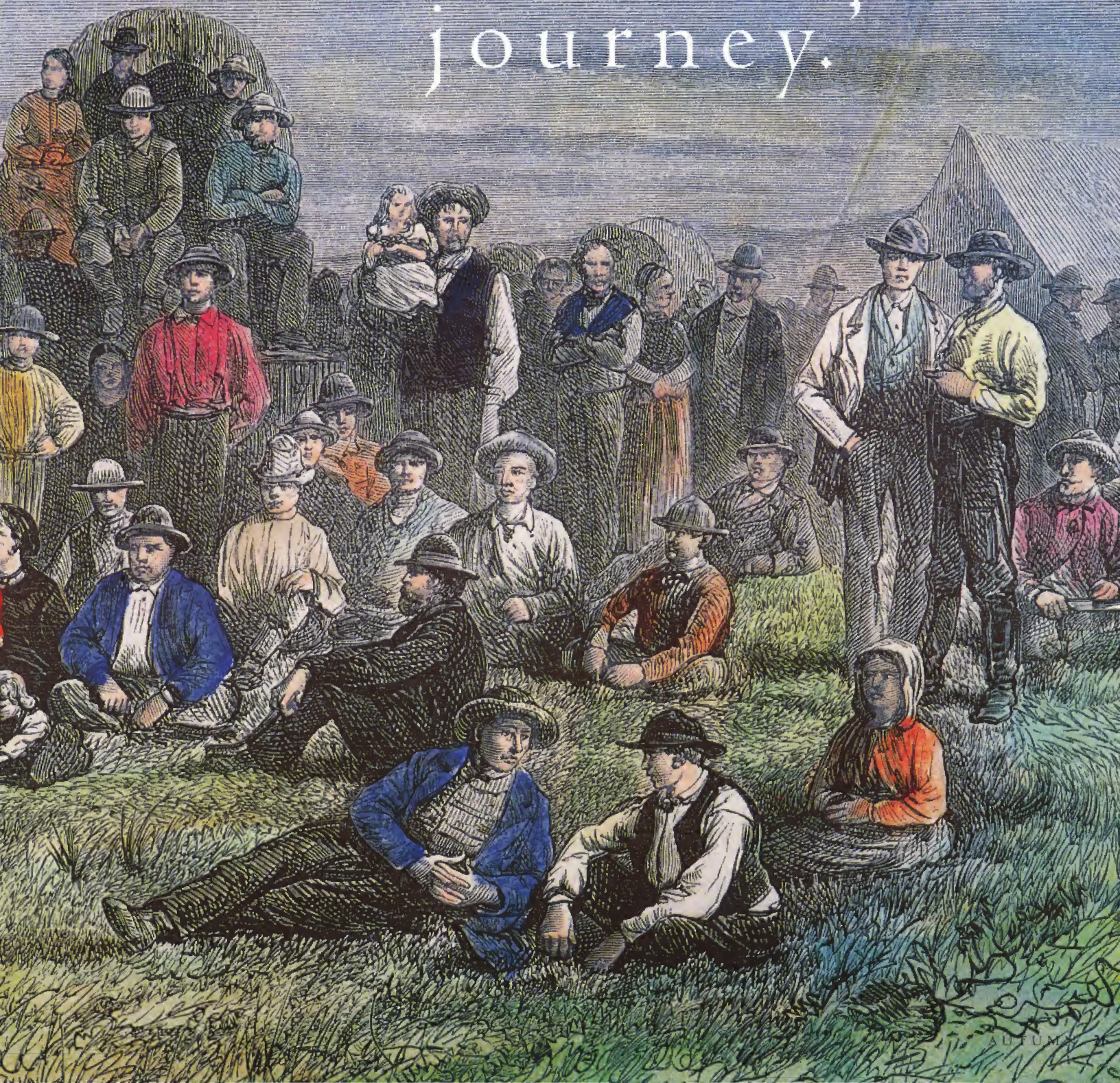
'I would not

The Other Pioneer Companies of 1847

go another day's

BY KEELINE RICKS ADAMS

journey.'





On July 21, 1847, two men entered the Salt Lake Valley, advance scouts for a group of hearty pioneers who were intent upon making this new land their home. Although Orson Pratt and Erastus Snow were the first Mormons in the valley 150 years ago, they certainly weren't the last. By the end of 1847, more than 2,000 weary pioneers climbed Big Mountain and slid down Little Mountain to claim Utah as home and haven.

During the Sesquicentennial year of 1997, much attention has been given to the members of that first company that entered the valley. But what of the other 1847 pioneer companies—men, women, and children who blazed a trail that tens of thousands would follow in the decades to come? All five companies left the Elkhorn River area within a few days of each other on June 17-21. Bits and pieces of their journeys westward have been left behind in journals, personal accounts, and histories.*

The Daniel Spencer Company

Two months after Brigham Young headed west with the first company, the Daniel Spencer Company, called the 1st Hundred, followed with the first 100 families—a group numbering about 360 men, women and children. Peregrine Sessions captained the first 50 families in the company, while Ira Eldredge and Parley P. Pratt led the second group of 50.



Daniel Spencer

These first families heard of hostile Indians and even traveled five wagons abreast for a short time after three men returning to Winter Quarters from the Smoot Company were attacked. However, although a calf that lagged behind the wagon train returned with an arrow in its

*“When I drove
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Salt Lake Valley
and began to
realize that I
would not have
to hitch up
and toil through
another day,
such a feeling
of rest—blessed
rest—permeated
my whole
being that it
was impossible
to describe.”*

back, it appears that the Indians left the group alone except for a July 22-23 visit by about 100 Sioux Indians, who approached the group, trading bread, meal, and corn for buffalo robes and moccasins. At the request of their visitors, the pioneers even fired a cannon.

Repeatedly mentioned in diaries and historical accounts are the huge herds of buffalo. Alexander Abraham Lemon wrote in his autobiographical sketch that he saw thousands of buffalo, day after day, rumbling like thunder. One day a solid line of the tremendous animals kept the wagon train from traveling, he reported.

Midwife Patty B. Sessions writes of driving her own team on the journey, and having very little difficulty. She also talks of the stalwart sisters in the group chatting together frequently, at least at the beginning of the journey, and records numerous opportunities to doctor her fellow travelers.

The Daniel Spencer Company trailed into the valley from September 19 to September 28. Wrote Anne Agatha W. Pratt: “When I drove into the Salt Lake Valley unyoked my cattle and sat down on the wagon tongue and began to realize that in the morning I would not have to hitch up and toil through another day, such a feeling of rest—blessed rest—permeated my whole being that it was impossible to describe and cannot be realized except by those who have passed through similar scenes.”

The Edward Hunter Company

Leaving the Elkhorn River about the same time as the Daniel Spencer Company, the Edward Hunter Company, or the 2nd Hundred, traveled a bit slower and arrived in the Salt Lake Valley in early October.

Apostle John Taylor traveled in this company, which also dealt with the fear of hostile Indians. When a large group of Indians stopped the group, Captain



Edward Hunter

Joseph Horn, one of the leaders, took his wife, Mary Isabelle, and baby with him to greet the strangers. One of the Indians took a fancy to the infant and offered several ponies in trade. Mary was greatly relieved when the rest of the wagon train caught up and diverted the brave's attention.

Near the end of the westward trek, the Hunter Company's food supply dwindled, and many in the group sold items for one-tenth of their value at a trading post simply for food to exist. However, despite their lack, when President Young arrived on his way back to Winter Quarters, the faithful Saints prepared a feast, celebrating their future and their faith.



Robert Gardner

Robert Gardner, one of those in the Hunter Company, kept a record of these trying days. Perhaps the journey was more trying for him; his 5-year-old son was run over by a wagon, apparently sustaining internal injuries. Over the next few weeks he wasted away, until "there was nothing but skin and bones." Robert's remaining son, a 5-month-old baby, fell out of the same wagon a few weeks later and was run over by the same two wheels that caused his older brother's death. Thankfully, priesthood blessings and faithful prayers healed the infant.

Upon arriving in Salt Lake, Robert shared Sister Pratt's sentiments: "I unyoked my oxen and sat down on my broken wagon tongue, and I said I would not go another day's journey."

*One of the
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a fancy to the
infant
and offered
several ponies
in trade.*

The Jedediah M. Grant Company

This company, totalling about 330 people and called the 3rd Hundred, left the Elkhorn River the same day as the Hunter Company. However, they were plagued with bad luck and ill fortune and lagged behind much of the way. Twice within three days the company suffered a cattle stampede; each incident resulting in a loss of animal pulling power. After the



Robert Gardner

second stampede, the pioneers spent eight days looking for 20 pair of oxen and 15-22 cattle that were never recovered. As a result, every horse, cow, and oxen left spent the rest of the journey yoked and harnessed.

But fate continued to frown on these souls. One day, after greeting President Young on his eastward journey back to Winter Quarters, the exhausted travelers posted no guard. By morning 40 horses and mules had been stolen, supposedly by Indians.

Eliza R. Snow, who traveled with this company, described the dusty descent through the canyons into the valley: "Today we traveled through brush and timber, but what was still worse, through black dust, with which we were all so densely covered that our identities might be questioned. When up the mountain we met Brother John Taylor... His face was covered with a black mask and in his happy, jocular way, lest I should compliment him, he hastened to ask me if I had lately seen my own face! Our appearance was truly ludicrous. It mattered little to us as we went slash, mash, down the mount, over stumps, trees, ruts, etc., where no one dared ride who could walk."





This company, which also entered the valley the first week of October, was led by Jedediah M. Grant, who lost a baby along the trek. Jedediah's wife, Caroline, died shortly before the group entered the valley; her remains were carried to Salt Lake and buried there. Captain Grant, himself, was ill much of the trip.

Abraham O. Smoot Company

The 318 people, 100 wagons, and 500 animals of the Abraham O. Smoot Company, the 4th Hundred, "rolled the prairie with dust" as it moved. The pioneers made good progress, in spite of a 65-mile detour they took to cross the Loup Fork of the Platte River. At the river, known for its quicksand bottom, the creative travelers drove their cattle across several times compacting the sand and making it possible for the heavy wagons to cross.

Highlights of this company's westward travels including finding a letter from President Brigham Young's company, informing the group of their travels; a night of entertainment when 300 of the company donned their fanciest finery and danced and sang to the tune of a fife, violin, and drums; delivering homemade bread to a Sioux Indian chief who was "much pleased"; and, upon meeting President Young on his journey back to Winter Quarters, holding a meeting where leaders for the Salt Lake Stake were called and sustained.



Abraham O. Smoot

Although the Smoot company headed out the same day as their fellow travelers in the Grant company, they made better time, arriving in the Salt Lake Valley by September 25. Before entering the valley, the company paused at the mouth of Emigration Canyon, shouting for joy and firing their guns as they gazed out on their new home.

Charles C. Rich Company

Bringing up the rear, the Charles C. Rich Company was the smallest of the five companies, numbering only 126 souls. It was to the tent of Captain Rich that Jacob Weatherby, a member of the Smoot Company, was carried, mortally wounded from an encounter with Indians. He and another teamster had been dispatched back to Winter Quarters and run into three Pawnees. As Weatherby tried to talk the Indians into letting them pass, he was shot.

"We fixed him a bed," wrote Sara DeArmon Pea Rich, "and did all we could to ease his pain. He suffered awful pain through the night and the next morning about nine o'clock his suffering ended in death."

With this dismal beginning, the 5th Hundred headed west; things did improve, however. This last company carried with it a cannon, artillery and ammunition, 25 kegs of black powder, the Nauvoo Temple bell, and a boat. Despite their cargo, they actually passed the 1st and 2nd Hundred along the way. (Obviously these companies must have caught up and passed them later, since they entered the valley before the Rich Company arrived.)

Travelers in the Rich Company spent a fair bit of time repairing wagons, wheels, and axles. Their first repairs came when they discovered a cannon left behind by the 2nd Hundred; they fixed the cannon's traveling gear and added the second cannon to their load. Later on, a wagon axle broke, delaying the company a bit. As they entered the valley, an axle on one wagon broke driving down Echo Canyon, a second axle broke in East Canyon, and the next day a third axle stopped the journey. Repairs were made as quick as possible, and the company reached the city on October 5.

The Rich Company happened to be traveling with the Smoot Company and others when President

*Jacob Weatherby
and another
teamster had
been dispatched
back to Winter
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As Weatherby
tried to talk
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them pass,
he was shot.*

Young reached them on his journey back to Winter Quarters. Members of the company also attended the meeting where Salt Lake Valley leadership was organized; Captain Rich was called as a counselor in the new stake presidency.

The Mississippi Saints

Almost a year before President Young headed out west with his advance company, John Brown, a convert who had served a mission in Monroe County, Mississippi, led a group of 43 faithful members in the same direction. John and his group intended to link up with President Young near the Platte River; they were deeply disappointed when they arrived in the summer of 1846. No trace of the Mormons were to be found.

Assuming that President Young and the others had continued their westward trek, John's faithful group followed in hot pursuit. "The exhausting days that followed were punctuated by frightening events," writes historian Leonard J. Arrington, "the threat of a Pawnee raid, stampeding horses and cattle, the first buffalo hunt, a midnight gale that uprooted tents and overturned small wagons, and a nighttime visit by Indians that left the travelers missing a mare and two colts before the Mississippians discovered the shadowy thieves."

Unfortunately, the Southerners discovered that, in fact, the Mormons from Mississippi were wintering along the Missouri River. Not wanting to backtrack, the small band accepted the offer of John Richards, a French trapper, to spend the cold winter months in Pueblo, Colorado, with him.

Thus, Mississippi pioneers made history in Colorado, planting pumpkins, beans, melons, and turnips, as well as welcoming the first white babies into the territory. They were also joined that winter by some 154 members of the Mormon Battalion, men who were too ill to travel and had been sent back.

Meanwhile John Brown headed back to Mississippi to head a second group west. On his way, he spent a

few days in Winter Quarters, informing President Young of the location of the first group and the planned travels of the second group.

Upon arriving in Mississippi, however, Brown received a message from the pioneer leader: leave the main party in Mississippi for another year and return with a handful of able-bodied men to join the advance party. John did so, thus becoming one of the 143 men in the first company to enter the Salt Lake Valley.



Amasa Lyman

When the advance company reached Laramie, President Young sent Amasa Lyman of the Council of the Twelve Apostles to Colorado, assigning him to lead them into the valley.

It is difficult for those living today to know or understand what it took to travel across the country in search of peace and freedom. Snippets of stories and recorded experiences only give us a taste of those long miles. Certainly these faithful, courageous men, women, and children are well deserving of the honor and recognition they have received as all of Utah has celebrated this sesquicentennial year.

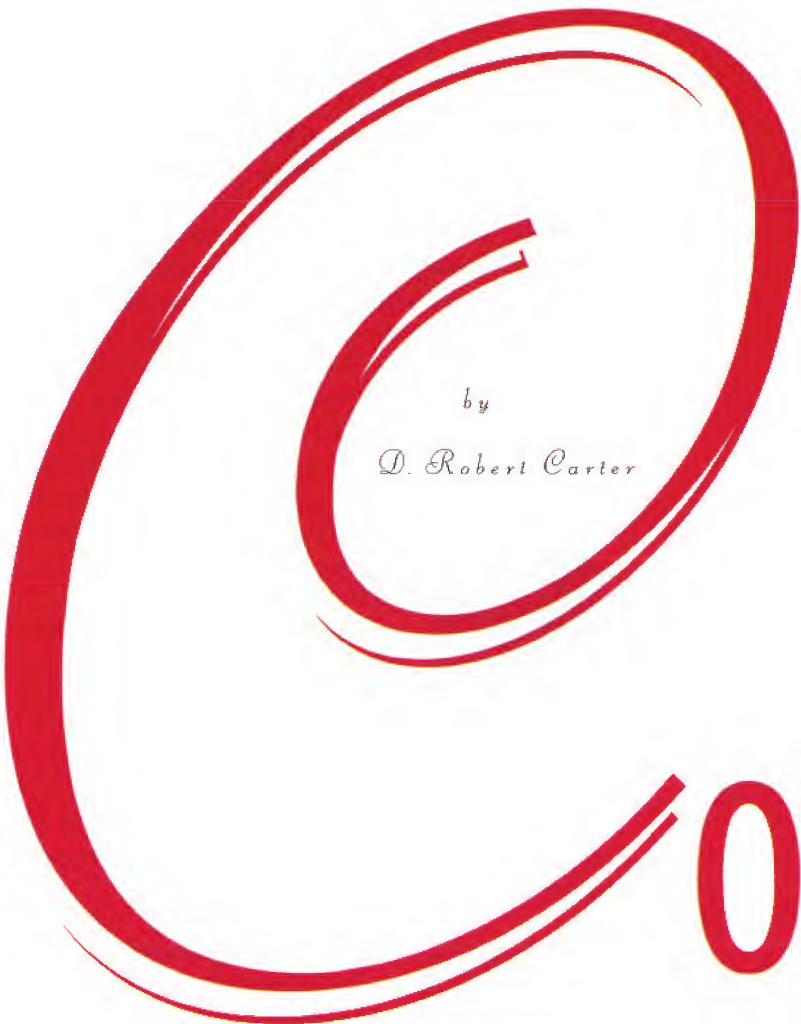
**Although the most reliable sources have been used for this article, the reader should keep in mind that some discrepancies exist in historical documents as far as numbers and even names of pioneer companies. The same companies often arrived in Salt Lake City over a period of several days, thereby increasing confusion in historical accounts.*

Kellene Rick's Adams is a freelance writer living in Salt Lake City.

SOURCES:

Leonard J. Arrington, "Mississippi Mormons," *Ensign*, June 1977, pp. 46-51.
Church Almanac 1997-98. *Deseret News* 1997, pp. 116-122, 167-168.
"Crossing the Plains Narratives," (unedited), Church Historical Department.





by
D. Robert Carter

CONFETTI

Don't listen to the claims of those who maintain that Utahns live in a vice-less society. Just ask the purveyors of sweets, from Jell-O to chocolates to ice cream. Utahns are hooked on sugar—in a big way.

Interestingly, this isn't a new phenomenon. Utah's pioneers were similarly fond of sweets, even though sugar was scarce and expensive in early Utah. Settlers commonly made a portion of their sweeteners by boiling down parsnips, carrots, beets, watermelons, and juice from cornstalks. In 1852 Shadrach Driggs of Pleasant Grove even tapped the scrub maple trees that grew at the base of Mt. Timpanogos, gathered the sap, boiled it down, and made sugar, possibly the first manufactured in Utah.

However, most people bought real sugar from the states. Brigham Young realized that importing this sugar was a huge economic drain on the Territory. In 1851 Utah residents used an estimated 300 tons of imported sugar, which cost 40 cents per pound. Settlers spent approximately \$240,000 that year to satisfy this craving for sweets. By manufacturing their own sugar in Utah, church leaders hoped to gain huge financial benefits and decrease the yearly cash flow out of the territory.

John Taylor, who was in Europe in 1851, supervised the organization of The Deseret Manufacturing Company for the purpose of bringing sugar manufacturing machinery to Utah. Taylor ordered the necessary wrought iron machinery in Liverpool and sent 1,200 pounds of the best French sugar beet seed to

Utah. The completed machinery was loaded aboard the Rockaway, which sailed in March of 1852 for New Orleans. After the ship arrived at that southern port, the machinery was transported to Ft. Leavenworth by steamboats. From there it was loaded onto heavy prairie schooners, and the arduous land segment of the journey west began. The trek started in early July, but the wagons didn't arrive in Salt Lake City until 10 November 1852. The difficulties encountered on the trek led some individuals in the company to claim that the D.M.C. printed on the heavy equipment did not stand for Deseret Manufacturing Company but "Damn Miserable Company."

Because of the abundant supply of water provided by the Provo River, church leaders chose Provo as the site for the future sugar factory. In anticipation of the arrival of the factory workmen and supervisors, local craftsmen built housing near the county road and the

PIONEER

SUGAR

MANUFACTURING

ENJOYS

SWEET

SUCCESS

IN

PROVO

bridge over the river in the proximity of what is now 1300 North and 400 West. Fortunately, they apparently delayed the completion of the factory itself until they knew specifically what type of structure was needed. After the arrival of the machinery in Salt Lake, it took three more weeks of arduous labor through snow and inclement weather to get the machinery the last 40-odd miles to Provo. Once in Provo, workmen experimented with the machinery and found to their dismay that they could not successfully manufacture sugar from beets.

By this time the company was financially insolvent. Its property and debts were eventually assumed by the LDS Church. The machinery was taken back to Salt Lake City, where manufacturing problems could be tackled by the large force of public workmen. It was not until February of 1855 that a factory building was finished, and the machinery was finally put into working order. That year 22,000 bushels of beets were ground into molasses, but workmen discovered it was impossible to make sugar because of the high alkaline content of the beets. There was plenty of molasses, which "caused the men and women to smack their lips with the prospects of sipping the sweets of home manufacture," but there was no sugar. At least there was none to be had from this factory.

However, there was a serendipitous surprise in store from Provo, where the first sugar was eventually produced in large quantities, although it was years

later than expected and under quite different circumstances than the leaders had planned.

Sometime during the last week of the suffocatingly hot month of July 1855, Aaron Daniels, a resident of Provo, noticed something rather strange as he passed to and from his corn field west of Provo. He wrote that he “discovered a white substance, on the cottonwood trees, which upon examining... found to be a sweet substance somewhat resembling the honeydew in the States, but in far greater abundance.” Daniels took a closer look and found that the coating on some of the leaves was as thick as a knife’s blade or even window glass. Other leaves appeared to be glazed with honey.

The thought crossed his mind that perhaps sugar might be made from this substance, but when he mentioned this to some of his neighbors, they scoffed at the idea. The determined farmer decided to try an

“discovered

a white substance,

on the cottonwood

trees, which upon

examining...

Stewart wrote several days later, “The Lord has sent dew from heaven sufficient for his people to make sugar.” Bishop Elias Blackburn even announced over the pulpit that “Prest. B Young says the Sugar that has fell here is a blessing from the Almighty.”

The sugar-making continued, and by mid-August some 3,000 pounds had been produced. The bishops sent men through their wards to find out just how much sugar was made. Stake President James C. Snow reported in a church meeting that only 51 pounds of sugar had been received as tithing. Snow told the people to hand in their sugar tithing without delay and reminded them that “it is no use to lie about the quantity of Sugar you make for God will bring you in to judgment for all of these things.” Snow’s command brought good results, and in three days Edson Whipple and Dr. John Riggs delivered 210 pounds of sugar to the tithing office in Salt Lake.

ON AFFECTION

experiment and see what would happen. He returned to the trees along the river and snipped about two bushels of twigs. Daniels then rinsed the leaves with water, which he strained and then boiled down. The end product was one and a quarter pounds of a sweet substance that resembled maple sugar.

News of Daniels’ success traveled rapidly through Provo and spread to the surrounding communities. Townspeople from several settlements in the county came to the Provo Bottoms where they camped. Lucius Scovil reported that by the last day of July scores of men, women, and children were busily working at the manufacture of this sugar, which they called honeydew or manna sugar. Many families were making twenty or more pounds a day. The growing swarm of people labored diligently at their task, but they also enjoyed themselves. Women cooked pancakes and family members soaked them with the warm honeydew syrup. Children celebrated with long-overdue candy pulls.

The Manti mail carried news of this sugar-making business to Salt Lake City on the first day of August. That same day Provo resident Andrew Hunter Scott recorded in his diary, “The people in this City are very mitch excited about the appearance of real white Sugar on Cottonwood trees—it is Certainly a verry Strang Phenomanon... we attribute to the Lords goodness to his Saints Showing them how easy he Can feed his Saints.”

Many people shared Scott’s feelings. Eunice P.

found to be a

sweet substance

somewhat

resembling the

honeydew

in the States,

but in far greater

abundance.”

Clerks eventually distributed the sugar to more than 400 people. The only sour public comment came from an article in the Deseret News, which complained that the sugar tasted like leaves and suggested a few experiments would doubtless improve the results.

People in Utah Valley manufactured sugar until a late August storm washed the sweet substance from the tree leaves. Dominicus Carter estimated by that time, some 4,000 pounds had been produced. Three hundred thirty-two pounds of sugar ultimately found its way to the Salt Lake Tithing Office. George A. Smith admitted in a Provo meeting that he had been made very happy by the manna’s appearance. With his tongue firmly planted in his cheek, he announced “he little thought that he was a-going to turn out a Prophet when the sugar works was taken from this place he said we would have the Sugar & sure enough the first sugar was made in Provo.” Residents of that town later compared this sugar to the manna provided for the ancient Israelites.

On hot, dry summer days, a form of honey dew can still be found on the trees along the lower stretches of Provo River. It is not nearly as abundant as it was in 1855, and very few people interrupt their walks on the Provo River Trail long enough to taste it, let alone harvest quantities of it to take home to put on their cold cereal. ▼

D. Robert Carter is a retired educator who lives in Springville.

PIONEER poetry

Faith in Every Footnote

Utah's Pioneer Sesquicentennial has inspired the creative efforts of a wide variety of artists, including many poets who are members of the Sons of Utah Pioneers. Following are several that were submitted to Pioneer magazine.

Modern Pioneer

by Hazel T. Marrott

Should you feel the pioneer day
An irretrievable loss,
Look inwardly, and you will see,
You, too, have plains to cross.

Hold fast to goals and high ideals,
Pass by diversion's streams,
Stay steadily on the road that leads
To realizing dreams.

Up over the hills of challenge,
Through the valleys of despair,
Past crags of disappointment,
Climb failure's rocky stair.

Through storms of indecision,
Under criticism's hail,
After achievement's sunshine,
Walk strong indifference trail.

Give ready aid to others,
As you travel down the years;
Water your desert of loneliness
With compassion's tears.

Hold well in check your forces,
With light, controlling reins;
With eyes on far horizons,
You, too, shall cross the plains.

The Pioneer Trail

by Mark Steven Kruman

We followed old tracks
and made new.
Handcart grooves
and wagon ruts,
They made with faith
and with guts.

Faith in every footstep
was the theme.
As we honored those
who fulfilled a dream.
Footsteps and wheels
pressing West.
Forsaking lives they had
choosing the Best.

Prairie wind,
prairie rain;
Effort continued,
always a gain.

A re-creation,
the whole world viewed
A huge trek,
Spirit-imbued
Across the lands,
the wheels did span
Retracing steps
of the Pioneer band.

Sacred places
where lives were lost
Soon will be covered
with Autumn frost.
The trek is over.
The land grows still.
It seemed a privilege
and always will.

Old tracks and new,
they lie together
Through summer's heat,
and winter's weather.
We made it to Zion,
with God's grace
Soon old tracks and new,
meld together in place

A Rock I Am

by David G. Hacking

From first of time, when I through grit and dirt did peek,
a glimpse of what was there, upon the surface of the land.
It was not greenery, glade, or wood revealed to me,
but cheat grass, rocks, dry clay and berms of sand.

In this sphere, where the Creator formed and set us,
dirt and trees and rocks and water set in place.
To interact, to grow, to move and change,
and be the trying ground of the human race.

I know that on earth are lands of green,
for knowledge such is whispered through the ground.
But placement on this globe has destiny,
and I accept my lot, rocks make no sound.

As years then decades come, and centuries go,
I watch as parades of life pass around me.
A bird or creature of the ground will rest beside,
or perch upon my time worn top to better see.

Then ponder I, what purpose for my placement here,
why not in mountain grand or chiseled spires high.
I want to more than be a resting place for birds,
a sadness settles over, but rocks don't cry.

But then they came, striving struggling people,
bound westward, shod with dreams, fears and hopes.
Their goal, new farms or wealth or gold or fame,
with eager eyes they looked west at the Rockies slopes.

Then came other yearning, striving people,
but their goal was not wealth or fame or laude.
West they traveled, following their prophet,
to find a place where they could worship God.

Five companies of them came in '47,
I recall the one called third the best.
They had cholera in the camp, with many stricken,
when they halted next to me and camped to rest.

A desert dry had locked the land for weeks then,
but on that night it blew a gale then rain began to fly.
In the gray dawn, a grave was dug, then infant interred,
and a sick weak mother, collapsed on me to cry.

Her husband, Jedediah, sat beside her,
and held her in his arms and comfort gave.
I could feel the grief of those two sorrowing people,
as they sat and looked on yon cold shallow grave.

He gently lifted and carried her to the wagon,
her strength was gone, her health was failing, too.
He hitched the team then continued on the journey,
with their faith they knew that God would see them through.

At the Green River Caroline was fading,
Jedediah was at her side, on bended knee.
"Jed, when I die please take me to the valley,
then go and get my babe to be with me."

After days the mourning father came back,
to get his baby from it's quick dug grave.
But while he was gone, wolves had come a-hunting,
and now there was nothing left to save.

'Twas as though the angels hovered round us,
as he sat on my top in silent grief.
And when he left, I knew I'd found my purpose,
the task performed important, though brief.

As years continued marching, others came by,
and some even paused on me for rest.
Then, came the fall of early winter
when I witnessed the severest kind of test.

'56 was the first year handcarts passed by,
but it was also a year of early snow.
Before the weather turned three groups I saw,
but the fourth in freezing weather traveled slow.

When they passed, I witnessed such great suffering,
that I thought the likes of which I'd never see.
But I couldn't even begin to imagine,
what I would experience with the Martin company.

With snowy ground and bitter cold, first I saw them,
they pushed and pulled and struggled on their way.
Their clothes were thin, and the food about depleted,
when they quit for the night and gathered to pray.

The weather had battered them most severely,
some had died, with others almost dead.
The men were too weak to even pitch the night tents,
and there was not enough food to get the children fed.

A newly widowed mother and her three children,
found rest on me and huddled for the night.
The dark was bitter cold, the stars like ice points,
as they shivered and suffered in their plight.

At last, rescue came for the handcarts,
and carried them to the valley over frozen sod.
But for the living, there was no regret of the journey,
because in their trials, they came to know their God.

Since that time, years number more than many,
and their children's, children's, children I might see.
But no matter what else happens through the centuries,
I know that now, I have filled my destiny.

LEFT TO RIGHT:
 Richard S. Frary President
 Elliot Cameron Past President
 John Anderson Membership Director
 Richard Steed Treasurer
 Karlo Mustonen President Elect



National SUP leaders, headed by President Richard S. Frary, traveled to St. George, Utah, recently to provide training, information and inspiration to officers of five southern Utah SUP chapters.

"Our mission is to honor the early pioneers for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination," said President Frary during the training session that included officers from the Cotton Mission, Red Rock, Cedar City, Hurricane and Hole in the Rock chapters. "This is especially significant during this, the Pioneer Sesquicentennial year. Now more than ever, we have a wonderful opportunity and a tremendous responsibility to keep Utah's inspiring pioneer legacy alive."

Elliot Cameron, immediate past president of the organization, added: "This is the year to focus on the sacrifices of those early pioneers who made it possible for us to enjoy our communities today."

John Anderson, national membership director, issued a challenge to the southern Utah chapters to "spread the pioneer spirit." He referred to the national SUP's goal to increase total membership, which now stands at 2,749 members, by 500 members, and suggested that the goal could be reached if every current member sponsored a new member.

Richard Steed, national treasurer, reminded the officers that "we welcome news articles that may be helpful and inspiring in *Pioneer* magazine." And Karlo Mustonen, national president elect, talked about how monuments and markers can be used to preserve local history.

"This was an excellent training session for all of us who participated," said John O. Anderson, president of the Cotton Mission Chapter. "We feel we are much better prepared to do the important work of the Sons of Utah Pioneers."

PALMYRA & TIMPANOGOS CHAPTERS

Remembering Forgotten Pioneers

Members of the Palmyra and Timpanogos chapters of the Sons of Utah Pioneers recently spent half of a day working to clean up the old Soldier Cemetery at Soldier Summit.

Located midway between Thistle and Helper, Utah, the Soldier Cemetery is the final resting place for seven unidentified men. There are several different explanations for why these men are buried at Soldier Summit, but it is known that they were part of a detachment of men from Johnston's Army, which entered the Utah Territory in 1857 at the instigation of the president of the United States to quell the "Mormon uprising." After passing through Salt Lake City, Johnston's Army traveled West to what we now call Fairfield, where they made camp and eventually built Camp Floyd.

When the Civil War started in 1861, the men of Johnston's Army were reassigned for active duty and instructed to close the base. Some of the men were sent by way of the Southern route over the Summit we now call Soldier Summit. According to one account, the seven men who are buried there either froze to death in a blizzard, or became ill and died. Another account holds that they were killed in a battle with some Indians. The actual truth of their story will probably never be known.

But that didn't matter to the SUP men who took the time to make the small plot of ground a little nicer. They



COTTON MISSION
 RED ROCK
 CEDAR CITY
 HURRICANE
 HOLE IN THE ROCK

*SUP Leaders
 Train Chapter
 Officers in
 Southern Utah*

cleaned up the area, including a marker that reads: "In this area are buried seven unknown U.S. soldiers who perished in 1861." And they left the isolated little cemetery a little more sacred, and a little less isolated.

CANYON RIM CHAPTER

A Bit of Old Deseret

Phil Clinger, trek chairman for the Canyon Rim Chapter, writes to recommend a visit to Old Deseret Village at This is the Place State Park (2601 Sunnyside Ave. in Salt Lake City) as an excellent short trek opportunity for chapters in northern Utah.



"Those attending seemed to enjoy the experience, and seemed to take pride in this new addition to a beautiful display of Mormon pioneer heritage and culture," Clinger said after leading his group of 16 people (including nine SUP members and seven wives) to the site for a two-and-one-half hour tour. "The displays were interesting, and the Village staff did well in defining and demonstrating their various assignments."

Clinger also noted that the cost of the trip was minimal. "It only cost \$32 to enter the Village—\$2 per person at their special group rate," he said. "We all brought our own sack lunches, which we ate in the shade of the Village Bowery. It was a delightful way to spend a few hours with our SUP friends." 🐾



TOP TO BOTTOM
Bowery
Blacksmith Shop
Brigham Young Home
Roberts Home



NEW MEMBERS

Leo Byron Adams (AL)	Gerald B. Haycock (AL)	James Dean Maxwell (AL)
Jack V. Albretsen (AL)	Robert Mitchell Heath (AL)	John L. Mitchell (BE)
Merlon L. Alcorn (AL)	Mark E. Howell (AL)	Blain Nelson (SESQ)
Roy Clifford Alcorn (AL)	Gary V. Hunsaker (AL)	Phoenix Roberts (EMC)
Haven J. Barlow (AL)	Brian Henry Jackson (SESQ)	Steve Rossiter (OLYH)
Paul A. Beck (MILLS)	Charles W. Jackson (SESQ)	Chet Roundy (SD)
Boyd C. Bronson (PH)	Richard Jackson (MILLS)	Robert Gary Saften (AL)
Reid N. Cram (AL)	Marvin E. Jordan Jr. (SESQ)	Roger Slagowski (AL)
Herb Davis (AL)	Darian Ernest Kendall (SESQ)	AlDean Stewart (AL)
David N.F. Fairbanks (AL)	Ralph Clifford Kendall (SESQ)	Bradley W. Stewart (AL)
Ross P. Findlay (AL)	Raymond R. Kendall (AL)	LeRoy G. Sweat (AL)
Ethan A. Furman (SESQ)	Fred Kesler (OLYH)	Alton L. Van Ausdal (BV)
Bill Grant (OLYH)	Ralph Leseberg (AL)	David R. Walker (SESQ)
Lynn M. Green (GLEN)	Gavin McGregor (EMC)	

*In loving memory of our
SUP brothers who have recently joined their pioneer
forebears on the other side of the veil:*

CHAPTER ETERNAL

Elden Clifford Kimball, 72 Salt Lake City, Utah <i>Twin Peaks Chapter</i>	Milton Russon Bountiful, Utah <i>South Davis Chapter</i>	Howard B. Stringham Bountiful, Utah <i>South Davis Chapter</i>
Garn Perkins Kanab, Utah <i>Red Rock Chapter</i>	Dale E. Smith Ogden, Utah <i>South Davis Chapter</i>	William W. (Bill) Terry, 91 Ogden, Utah <i>Ogden Chapter</i>
Carl A. Quist, 84 Draper, Utah <i>Twin Peaks Chapter</i>	Francis J. Stephens Tooele, Utah <i>Settlement Canyon Chapter</i>	

PIONEER REJOICES IN THE LIVES OF THESE GOOD MEN, AND EXTENDS ITS SYMPATHIES AND GOOD WISHES TO FAMILIES AND LOVED ONES.

Welcoming Those 'Who Withstood the Test'

George Laub was born in 1814 in Pennsylvania. He married Mary Jane Meginness in 1846 in Nauvoo, and came to Utah in 1852. They had ten children. One of the daughters, Sarah, remembered going with her father and her older sister to meet a company of pioneers arriving in the Salt Lake Valley. This story was later recorded by Sarah's daughter, George's granddaughter:

"Those who had previously entered the Valley and had established themselves were anxious to see the pioneer train winding down Emigration Canyon, footsore, weary and hungry, their apparel clean, but very worn, thin and scanty. As the dust would clear away from time to time, their eyes were focused on the weary friends and loved ones descending down the canyon into the Valley. Word had been given out to meet them with food and all due necessities for their comfort. Mother told me that her father took some flour, a pound of butter, a few potatoes, and a can of molasses. Others who came brought their share of blessings.

"The two little girls kept close to their father as each vehicle drove up. They parked in a semi-circle as the pioneers were taught to do when evening shadows fell and their weary day was done. Mother said her father would bow his head and utter a prayer in a quiet tone, 'Oh God, we thank thee for these dear ones who have withstood the test,' as each one pulled into place. Then came the joy of meeting, clasping hands while tears of gratitude were exchanged; for some of these pioneers were without shoes, some wore sandals crudely made from buffalo skins obtained along the way.

"As they left their offerings of food and clothing, a large bonfire was made in the circle, and the food was prepared to eat. Everyone knelt and thanked God for his protecting care and for their arrival under the shadow of the everlasting hills with their streams of clear pure water. All relaxed and were given their portion of the good things provided. Even bedding was brought and the company remained in camp that night.

"Mother said she would look up into her father's face and see tears falling. Someone in charge suggested that they

sing, 'All is Well.' It was dark when they took their father's hand and returned home full of joy and thanksgiving.

From Heart Throbs of the West by Kate B. Carter



Ephraim Hanks,

the great pioneer scout, was a determined and faithful Saint. He was also known for possessing a gift of healing.

In 1856, when the Willie and Martin handcart companies were stranded, he was part of the rescue effort, and was one of the first to arrive at the stranded pioneers' encampment. He had killed two buffalo during the journey, and that meat provided the first relief for the starving emigrants. Of that first night in the Martin camp he wrote:

"After dark, on the evening of my arrival in the handcart camp, a woman passed the camp fire where I was sitting, crying aloud. Wondering what was the matter, my natural impulse led me to follow her. She went straight to Daniel Tyler's wagon, where she told the heart-rending story of her husband being at the point of death, and in pleading tones she asked Elder Tyler to come and administer to him. This good brother, tired and weary as he was, after pulling hand-carts all day, had just retired for the night, and was a little reluctant in getting up; but on this earnest solicitation he soon arose, and we both followed the woman to the tent, in which we found the apparently lifeless form of her husband. On seeing him, Elder Tyler remarked, 'I cannot administer to a dead man.'

"Brother Tyler requested me to stay and lay out the supposed dead brother, while he returned to his wagon to seek that rest which he needed so much. I immediately stepped back to the camp fire where several of the brethren were sitting, and addressing myself to Elders

Grant, Kimball and one or two others, I said, 'Will you boys do just as I tell you?' The answer was in the affirmative. We then went to work and built a fire near the tent which I and Elder Tyler had just visited. Next we warmed some water, and washed the dying man whose name was Blair, from head to foot. I then anointed him with consecrated oil over his whole body, after which we laid hands on him and commanded him in the name of Jesus Christ to breathe and live.

"The effect was instantaneous. For the man who was dead to all appearances immediately began to breathe, sat up in his bed and commenced to sing a hymn. His wife, unable to control her feelings of joy and thankfulness, ran through the camp exclaiming: 'My husband was dead but is now alive—praise be the name of God. The man who brought the buffalo meat has healed him.'

"This circumstance caused a great general excitement in the whole camp and many of the drooping spirits began to take fresh courage from that very hour. After this the greater portion of my time was devoted to waiting on the sick. 'Come to me, help me, please administer to my sick wife, or my dying child,' were some of the requests that were being made of me almost hourly for some time after I had joined the emigrants, and I spent days going from tent to tent administering to the sick.

"Truly the Lord was with me and others of his servants who labored faithfully together with me in that day of trial and suffering. The result of this, our labor of love certainly redounded to the honor and glory of a kind and merciful God. In scores of instances when we administered to the sick and rebuked the diseases in the name of the Lord Jesus Christ, the sufferers would rally at once: they were healed almost instantly. I administered to many each day and to scores during the journey and many of the lives were saved by the power of God."

From The Contributor, February 1983

(Do you have an amusing pioneer anecdote or an interesting pioneer tale that you'd like to share? We'd love to hear from you. Please send your stories to Desert Views, c/o The National Society of the Sons of Utah Pioneers, 3301 E. 2920 South, Salt Lake City, Utah 84109.) ▼

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